

# Enormities by by the Clergy.

## Here floweth by

uers enormities by the Clergy  
and by some writers they adherents  
and specially agayn the heresy of Lundy  
by by the Clergy

How some of the Clergy and they  
adherents causeles have slanderous  
ly spoken agayns this noble realme  
of Englands and agayns byuers of  
the kynges lay subiettes and have  
perchyn & wyrtyn agayns small offe  
nces / leaping & greter offences in the  
law of god vnto theyr



**T**he grace of our lord Ihu Christ/  
the charyte of god/and the comuny  
casyon of þ holy goste/be euer with  
our noble kyng with his nobles & coun-  
sellours and with vs all Amen.

**O**f late tyme aboute the begynnynge  
of this presente parlyament/that  
was begonne the thyrde day of No-  
vember in the .xxi. yere of the Regne of  
our mooste dread soueraygne lord & now  
is/kyng henry the yght. defensor of our  
feyth/when the clergie hard tell that the  
greate extorcyon that they had long tyme  
bled/in the wrongfull takynge of mortu-  
aryes/ and by probate of testamentys/  
shulde be reformed/and moze meanely  
qualyfied to the greate relyfe and com-  
forte of all the kynges laye subiectes/  
Then one of theym stode vp/and sayde  
oppynly/that it was to be feared that the  
comons of this realme of Englonde/be  
mych infected with heresye bycause they  
intendyd to minyshe and to plucke from  
the

the church & libertyes of Chyestes church:  
dredyng that thereby it myght for-  
tune to this realme / as lately he fell to  
the realme of Boemie / that was the sub-  
uersion of that same realme / But it se-  
myth that therin & clarke there opyned  
his couctous stomake / then tallynge  
they wrongfull exaccys to be the lyber-  
ties of Chyestes church / nat considering  
that there be .ii. lybertyes in the church /  
one that is tempotall that hath be geuyn  
by the kyng & by his noble progenytours  
which may be resumed by lyke auctoryte  
And there is an other spirytual lyberty  
that comyth only from god / that is spoke  
of .i. Cozyn .iiij. sayeng Our lord is the  
spyryte / and where the spyryte of god is /  
there is lybertye / and that lybertye none  
Emperoure ne kyng can ne may take  
from the church.

Now although percase the sayde clerk  
be a famousse doctoz / & precher of & wor-  
de of god / and be also a chaste man of his  
body / yet it apertyth elydyerly by & sepyng

A. ij.

that

that he is sore infected w<sup>th</sup> Auerpce / which  
is the seruytude and bondage of Idolls  
and is also roote of all euyls / god of his  
grace amend it in hym and all other / but  
he wolde nat there speke of y<sup>e</sup> voluptuous  
conuersacion / and extorcion / and other  
abhomynacyōs of the clergy / that rylseth  
of the superfluite of they<sup>r</sup> temporall posses-  
sions / and of the mylufyng thereof / ney-  
ther of the vsurpacion of they<sup>r</sup> temporall  
dyngnytes and auctorytes / neyther yet  
of the grete and moſte detestable heresye  
of symonye bled and longe tyme accusto-  
med among theym selfys / as ſhall be  
ſayde here after.

¶ And also sythyn that tyme of y<sup>e</sup> begyn-  
nyng of this ſame forſayd preſente par-  
lyamente it hath byn a comon ſapeng of  
dyuerſe of the clergy / that there were ne-  
uer ſo many heretykes in Englonde / as  
be now at this preſent day / yea and also  
dyuerſe of the lay gentlemen ſerned in  
the comon law of this realme / and other  
folkes beyng of kynred or hauyng offy-  
ces



ces/ fees or rewarde or helyethere of  
the clergy/ with a counterfett petye/ mo-  
nefully affyrme /and openly speke the-  
same/ wherein it semyth that they be nat  
well circumspect in theyr sayenges/ for  
onlese that they be able to name/ and to  
bryng forth those persons that they speke  
of/ and meane it by/ and also that they  
can shew theyr oppynions/ and can proue  
them to be heretycall/ It shulde ells seme  
to be a greate blaspheny to the Kynges  
hyghnes / beyng mozte catholyke and  
chrystiane defensor of the feyth/ And also  
to be an vnnaturall and execrable slan-  
der to his most honorable counsel/ to this  
his hygh courte of parlyament/ and to all  
this noble and good catholyke realme/  
whereln is no lytell offence yf it be well  
considered.

**A**nd yet percase  
in theyr so sayng all though they mystake  
the lay fee therein yet regardyng the cler-  
gy in theyr sayd sayenges/ they may for-  
tune to say more trewly therin than they  
be ware of / as shalbe sayd hereafter/

**A**nd

And although the heresye of dycterse  
of the clergye shalbe here sum what spo-  
ken of / yet the good sorte of good catho-  
lyke and vertous clerkes be nat offced  
thereby / for this wyter and compyler /  
euer hath sayd / and continually wyll say  
with saynt Austen / *O veneranda sacer-  
dorum dignitas / in quorum manibus  
dei filius velud in utero virginis incar-  
natur / O felices sacerdotes / si sacerdo-  
taliter vixeritis, &c.* / yet of the voluptu-  
ous and heretycall sorte of the clergye it  
may be sayde in contrary wyse as thus /  
*O misera et detestanda superborum / cu-  
pidorum / Iracundorum / luxuriantium /  
gulosorum / Inuidorum / accidosorum /  
voluptuosorum & hereticantium sacerdo-  
tum / animalis & diabolica condicio / in  
quorum manibus dei filius iterum quan-  
tum in vobis est) crucifigitur & mortifi-  
catur / et non degenit sepulcro / sed fetido  
serquillino mittitur / videlicet in ora et co-  
pora sacerdotum multiphantiis vitiis & heresi  
plenum / O infelices sacerdotes / si non  
sacer*

sacerdotaliter vixeritis / And it is sayd  
Dist. xl. Ca. multi sunt. &c. that there  
be many prestes / and that there be but  
few prestes / many in name and but few  
indeede / and therof reade in aboue called  
Dextra pars oculi sacerdotis.

And also where some men haue lately  
taken greate study & pleasure / to ympung  
a veruous Clerke & a good yollsom pre-  
cher of y word of god / so esteemed to be in  
the opynio of many good me / & also dyuer  
se me hath byn sett w theyr taldes in theyr  
handes to wyte & to marke many of his  
saynges in y pulpit thynkyng thereby to  
confounde / to abjure o: to byenne hym /  
wherein appered greate lacke of good be-  
nygnyte / & of charyte / & thereby semeth to  
appere greate plentye of craftye & euyl  
cruelnes / & also some me wyte agaynst  
dyuerse good catholyke & crystyn layme /  
callyng some of theym i mockage / y pacy-  
fyer & some other of them Euangelike bro-  
ders / & other dyuerse names at theyr ple-  
sure / wout any lousg & fratnall spryte of  
good

good counsell/ or of charytable or secreete  
refoymacyon.

And also they haue taken greate study  
in confutynge of some other mens wy-  
tynges/ which they thought to be erro-  
neous/ and it semyth to them to be well-  
don. But yet percase it may be sayd to  
suche wyters of those thynges which be  
but tryfles in comparyson of other great  
matters that they neuer lust to speke ne  
to wyte of/ & yet they be greate errours  
& comonly vbled/ as Chryst sayd to þe phary-  
sees/ Ipoocrytes/ Math. xxij. & Luc. xi.  
Woe be to you scribeys and pharysees  
Ipoocrytes/ that teche to pay tythes of  
Hyntys/ Rwe/ Annes/ Camyn/ & suche  
other pottageherbys/ and ye leue vntaught  
gretter thynges of more graunte in þe la-  
we Iugment/ mercy/ charyte/ and feyth/  
These thynges (sayth Chryst) must be  
done/ and the other nat leste vndone/  
suche blynde guydes spytt out a flee or  
gnatt/ and swalow the greate Camell/  
and outwardely shew them selfys lyke to  
be

be Just men but inwardly they be full  
of Hypocryse and of iniquyte / Trewly ye  
be witnessys to your selfys (sayth Chryst)  
for ye be the sonnys of them that haue  
kylled the prophetys / and ye be (sayth  
Chryst) serpentes and y<sup>e</sup> broode o<sup>r</sup> spar-  
ne of venemous adders / And These  
wordes be now here spoken and also  
reherfed for causes folowynge / for there  
be farre greater vycys and more detesta-  
ble synnys / customably vsed / contrarie  
to the law of god / than these thynges be  
fore reherfyd / which of necessite ought  
to be wyrtten and prechyd of / And as yet  
belefte vnsproken / vnprechyd / and vn-  
wyrtten of / as of late season / As of Irre-  
gularyte of dyuerse of the clergy / sacrile-  
ge by them vsually comytted in mys-  
pendynge the tythynges & oblations of  
Chrystes church / on freshe apparell on  
them selves / they<sup>r</sup> seruantes / they<sup>r</sup> boy-  
s / mulys / and wenches / And in they<sup>r</sup>  
costely byldynges and repayryng of they<sup>r</sup>  
houys and the superfluous apparell of  
the

*C. L. 1/2 of the*



*That is to say*

the same with Arras and other thinges  
they wyne & pompos plate / The great  
expencys and coste in dayntye bytells /  
The vnlawfull conspiracions vsed by fre  
rys and other clerkes / The vsuall be-  
kyng of the. iij. ellensyall bowes of rely-  
gion The dyligent study of dyuetye of  
the clergie in þ sleight of craftye hand-  
lyng and settinge of dyse and cardes to  
the intent to begyle all men that playeth  
with them as doctoz de wyse ase by shope  
pymero / and such other The felonys  
and murders of tyn tymes committed by  
clerkys They conuicció therof and they  
acquittall from þ conuicte pryson by wyl  
full periury of .xii. forsworne clerkys /  
The haupng & mysusyng of tēporall pos-  
sessions of the clergie / contrary to the co-  
maundement of god in þ olde lawe / and  
contrary to the example and techyng of  
Chryst in the newe lawe of his gospell /  
and contrary to þ ordynaūce of many holy  
cāons i þ decrees / & contrary to þ wytyng  
of diuers holy doctozs now saytes i heuē /

**¶ The**

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**T**he vsuall synonye of dyuerse of the  
clergy which is moost greates and moost  
detestable here by as partly Matthe sayde  
here after. These and such other be the  
greate offencys agaynst the law of god/  
and yet fewe or none of the comoun pre-  
chers do speke agaynst any of them ne-  
ther yet he nor any of them which hath  
taken vpon the to wyte agaynst þe sayde  
tyfels beynge worthy to be called but try-  
lys in comparyson of the sayd more gre-  
uous offencys wyte no thyng of the fore-  
sayd greate and greuous offencys in the  
lawe / neither ons sette theyr penne  
thereto.

**W**herfore it semyth that it may be sayd  
to dyuerse of the prechers and to other of  
the clergy & to such wyters of such lesse  
offencys as Chyrt sayd to the pharyseys  
Apocrytys Mat. xxiii. woe be to you scri-  
bys & pharyseys Apocrytys which theche/  
preche or wyte of or agaynst þe smaller  
offencys in goddes lawe / & blyse your selves  
to comytt þe greater offencys / & ye neyther  
blyse

*the last prophecie*  
the same with Arras and other thinges  
they wyne & pompos plate / The great  
expencys and coste in dayntye vytells /  
The vnlaufull conspiracions bled by fre  
rys and other clerkes / The vsuall be-  
kyng of the .iii. ellenevall bowes of rely-  
gion The delygent study of dyuete of  
the clergie in þ slepyght of craftye hand-  
lyng and settinge of dyse and cardes to  
the intent to begyle all men that playeth  
with them as doctor demys ase byshope  
pymero / and such other The felonys  
and murders of tynntymes committed by  
clerkes They conuicciō therof and they  
acquittall from þ conuycte prysone by worl  
full periury of .xii. forsworne clerkes /  
The haupng & mysusyng of tēporall pos-  
sessions of the clergie / contrary to the co-  
maundement of god in þ olde lawe / and  
contrarye to the example and techyng of  
Chryst in the newe lawe of his gospell /  
and contrary to þ ordynaūce of many holy  
canōs i þ decrees / & cōtrary to þ wytyngs  
of diuers holy doctors now sayntes i heuē

**¶ The**

**T**he vsuall symonye of dyuerse of the  
clergy which is moost greafe and moost  
detestable heresy as partly Matthe sayde  
hereafter. These and such other be the  
greate offensys agaynst the law of god  
and yet fewe or none of the comoun pre-  
chers do speke agaynst any of them ne-  
ther yet he nor any of them which hath  
taken vpon the to wyte agaynst þe sayde  
tyfels beynge worthy to be called but try-  
sils in comparyson of the sayd moze gre-  
uous offencys wyte no thyng of the fore-  
sayd greafe and greuous offencys in the  
lawe neither ons sett theyr penne  
thereto.

**W**herfoze it seemyth that it may be sayd  
to dyuerse of the prechers and to other of  
the clergy & to such wyters of such lesse  
offencys as Chryst sayd to the pharyseys  
Apocrytys Mat. xxiii. woe be to you scri-  
bys & pharyseys Apocrytys which theche  
preche or wyte of or agaynst þe smaller  
offencys in goddes lawe & hse your selves  
to comytt þe greater offencys & ye neither  
hse

ble to teche/to preche neyther to wypte  
agaynst them/which if the great mercede  
of god/were nat ouer vs/were myche  
lyke to be the cause of subuersion of this  
noble Realme/and of all other Regiōs  
where they be bled/without correctyon  
God and oure noble Kyng defesoꝝ of þ  
sayth a mende it amen.

**C**Of the kynges grete benygnyte  
and fauor blyd alwey toward þ clergy  
And of theyꝝ grete presumpcyon and  
cruelte shewed agaynst his grace and  
his lay subiectys. Ca. .ij.

**I**t is wyrtē in the holy decrees that  
yf any man at any tyme after his baptyſ  
me/happen to flee a pagaue/although it  
were in his defence/he shall neuer be  
Receyued into holy orders/yf he happē  
to take anyholys orders/he shalbe put  
from them as it apertyth Distinci. .i. de  
hīs clericis/ yet that natwithstādyng/  
it hath oft tymes beſeen that one prest  
hath

hath Robbed/and wylfully murdered a  
good cristen man/yea and somtyme one  
preste hath wylfully Robbed and murde  
red an other preste/and theruppon he  
hath byn attached/indyted/atayned/  
and conuicted/wheruppo/his ordynary  
hath byn redye at þ barre and there hath  
alowed and Receyued him for his cler  
ke/contrary to the sayd canons/ and  
thereuppon he hath byn coueyed to the  
conuycte prison/and in short tyme ther  
after he hath byn acquytt by a quest of  
tj. forsworne clerkes/and after that  
he hath song and sayde masse at his plea  
sure and hathe seruyd a cure/and hathe  
songe trentalles for soules/contrary to  
the ordynauncis of the sayd canons/  
And also in the sayd/ .l. Distinction/  
Cap. i. expremittis & secūdo/ Si lapsus/  
and other canons there/as Qui igitur/  
and Si quis Epus/And si post ordi  
nationē/and other/ ¶ It is also there  
ordyned that if any clerke at any tyme  
after the Receyuyng of holyc orders.  
happen



happen to fall in synne of the fleshe / then  
he shalbe put frome all holy orders / and  
from mynystreng at the Altar / & that  
same is affirmed by saynt Gregory. xi.  
q. iii. Ipe ligadi / & there pntegni oino /  
& ther by saynt Austyn Bedichin est / And  
suche a clerk / ons depoled oz disgradyd  
shall neuer be admytted ageyne to any  
holye orders / as it aperith Dist. i. Si /  
quis / and / qui semell / and presbiteru de  
quo / Suche prestis haue hadde to myche  
fauoure here / in this lande / of þe kyng /  
of his lordys tēporall / and of all his laye  
subiectis / for godis sake / and yet they be  
none of goddis seruañtes / as it aperyth  
in dyuers holy canons Dist. i. As is  
beforesaid / And also it aperyth by chryst  
gospell Math. vi. that god vtterly Refu  
syth all suche clerkys / To be any of his.  
seruauntis / where it aperyth that suche  
clerkys presomtuously shall saye to god /  
Lorde, Lorde, haue nat we prophesied &  
preched in thy name / and in thy name /  
we haue cast out deuyles / & in thy name



We haue done or made many vertues/  
and the Christ shall knowlege to them/  
that he neuer knewe theym (as to theyre  
saluacion) and wyll bid theym go ye fro  
me all ye ynnuers / & workers of iniquite.  
And here ye shal perceyue on þ one syde  
þ great superfluous fauour heretofore  
shewed to þ clergy by þ kyng / & by his  
noble pgenytours / & by þ lordes and by  
other theyre laye subiectis / and on þ other  
syde ye shal perceyue the great cruelte / &  
perualte of þ ordynaries & of other Cler-  
kys of auctorite / custumably shewed to  
the kyng & to his noble pgenytours /  
to his lordis & to other his laye subiectis /  
For whete Clerkis many tymes by  
theyre euyl gouernaunce / as by theyre thef-  
te / murder / sacrilege & other theyre gre-  
uous offencys haue loste the pryuylege of  
theyre Clergy / as hath byn sayd before /  
by theyre owne law / þ is by many holy ca-  
nons in þ holy decrees / & by Christis gos-  
pell / yet þ kyng / hyghtnes / & his noble  
pgenytours / þ lordys / & other theyre laye  
subiectis

subiectis haue alweys ben contented  
at theyr desyrys and requestys / to make  
statutys / in fauour of suche clerkys mur-  
derers and other / thynkyng thereby / to  
haue deserued thanke of god / and of the  
other good sorte of þ clergy / where they  
in recompence of such reuerence & greate  
curtesy / and good fauorable humanyte  
shewed to them / haue alweys i contrary  
wyse shewed to þ noble progenytourys  
of þ kyng / & to his grace / to his lordys  
temporall / and to all other þ kynges lay  
subiectys / all cruelty / and customable per  
cualyte in suche theyr auctorytes as they  
haue vsyd / sumetyme presomtuously and  
cruelly / & few tymes or neuer louyngly /  
nether fauorably nether yet indyfferent  
ly / as now shalbe sayd And fyrst of theyr  
presumpcyon.

¶ Where god by þ mouth of the prophet  
Esaie .x. curseth all them that maketh  
any wyked lawes / yet the prelatys and  
other the clergy nat dredyng that curse  
haue made secretely in theyr conuocacio  
houses

*Immo de p. m. 2*  
house here within the kynges realme  
presumtuously certeyne constitucions  
that they call prouyncyall/wherein i sum  
case they spare nat to curse & to eterdyte  
þ kynges castels royall/ & other honora-  
ble his dominions & all the inhabytauce  
therof/ how noble/ how good/ how ver-  
tuous/ how syke/ and how nygh the arte  
fylle of deth so euer they be/ as it appyeth  
in the constitucions prouynciall in þ cha-  
piter/ Contingit aliquando and all that  
is done for mayntenaunce of theyr tem-  
porall possessions and of theyr temporall  
honourys/ where it temyth þ none such  
shulde be longyng to them.

¶ And here now folowith sowhat more  
of the cruelte and percyalyte longe tyme  
shewed and contynued by the prelates  
and other þ Clergy to all þ kynges laie  
subiectes and of the vnlawfull and par-  
tyall fauour bozne by the sayd prelatys to  
the vnthryfty & cursyd sorte of the clergy  
In the holy decrees Dist .i. There is a  
lytell chapter þ begynyth thus/ *Si quis*

*B. i. viduam*

biduam/wherin it is ordeyned that yf a  
ny man marye a wedow or woman lefte  
of an other man he shall neuer there af-  
ter take any holy orders/and yf he hapen  
to take any suche holy orders he shall be  
put from them/And in the same chapter  
it is ordeyned þ who so euer at any tyme  
after his baptyſme be in dede/or by coun-  
ſell/or in his defence/gyltye or agreable  
to any murder/or manſlaughte/ he ſhal  
neuer take holy orders/And yf he hap-  
pen to take any then he ſhall be put from  
them/and he ſhall neuer take commu-  
nyō or howſyll but lyke a laye man/And  
alſo in the nexte chapter folowynge Per-  
uenit ad nos There it is ordeyned that  
yf any clerke at any tyme after holy or-  
ders by hym taken/ſall in lapſe of þ fleſ-  
he he ſhall be put from all holy orders &  
he ſhall neuer ſerne at the aulter as be-  
fore is ſayd.

**N**ow/no man can rede that ener any  
lay man hath byn ſauoyd or dyſpenſed  
withall by his ordynary in this caſe/how  
honest

honest / how good / and how vertuous so  
euer he and his wyfe or wyffys were /  
and yet all his doyng in that case / hath be  
done by þe law of god & of the holy church /  
wherin the sayd ordynaryes haue vsyd  
eyther to hygh Justyce or to greate cruel-  
te without dyscrecyon or mercy.

¶ And on þe other syde few men or none  
can tell or hath redd that euer any of the  
clergye comyttþg felony wylfull murder  
fornycacyō adultery inceste sacrelege / or  
rape before takyng of holy orders / or aft-  
takyng of them / hath at any tyme lost  
any orders / or þe he hath ben forbodyn or  
denayd minystraciō at the aulter at any  
tyme / wherin the prelates hath shewed  
theyr vndyscrete fauour and greate per-  
cialyte / Therefore it were a charytable  
dede to make an acte of parlyament that  
all such vnhappy prestes whom the holy  
canons putteth from minystracyon at þe  
aulter / shulde at þe temporall law lose all  
maner of benefytes of theyr clergye / and  
shulde dye for felony or moxder done by  
B.ii. them



them for they be no clerkys ne shall ne-  
uer be admyttyd to theyr clergy as before  
is sayd. Dist. .i.

And although diuers prelates may per-  
case trewly say þ they neuer comytted ne  
ther such presumptuous rygoure nether  
suche vndyscrete & pryall fauour as now  
hath byn spokn of/ yet they can nat excule  
them selfys/ but that they know that hyt  
hath byn so this long tyme vsyd/ and yet  
euery one of them sufferyth it/ and ney-  
ther speke/ neyther preche/ neyther yet  
wypte agaynst it/ wherefor it may be sayd  
to them as chryst sayd to þ phariseys I po-  
crys Math. xxij. wo be to you. &c.

And yet ouer this the sayd clergy hath  
made an ordynaunce and decre that who  
so euer teche preche oꝝ frowardly menyth  
contrary to any of the fore sayd decrees  
decretallys oꝝ ordynaunces in theyr con-  
stitucyons prouyncyall shall be Jugyd an  
heretyke/ as it aperyth in the sayd con-  
stitucyons prouyncyall titulo/ de hereticis  
Cap. nullus quocq / And where the kyng  
of

Cal  
decre  
agrea  
is yet  
ten of  
infyde



of his Iustyce and gracious fauour pro-  
claymyth all his Actys made in his hygh  
courte of parlyamente / in euery shere  
within this his realme / and causyth them  
to be in prynte bycause no man shulde  
be excusyd by ygnoraunte / The clergye  
doth in a contrary wyse / make theyr con-  
steycons to be secreete from the temporall  
& lay subiectes of þe kyng / wherby they  
may daylye fall in daunger of heresye /  
and that Ignorantly / wherin semyth to  
be myche craftye cruelte

**O**f the most detestable heresye of sy-  
monye vsyd customably by them of the  
clergy and the most couenyēt order for  
the punysshment of the same. Cap. iij.

**A**lso he that lusteth to rede in the holy  
decrees. i. .q. i. he shall there fynde  
agreater danger amonge the clergy tha  
is yet spoken of / or moche preched / or wy-  
ten of / that is þe euery Symonyte is an  
infydele and an heretyke / and that he is  
no

no member of Chyſtys church/ and that  
he is ſo curſed that nothyng cā be bleſſed  
by hym/ And yet moſte comonly they be  
the gouerners and rulers of the church  
here in this world/ yea and among ma-  
nye ſundry kyndys of herelſes reherſy-  
ring. q. iiij. Quidam autē heretici/ That  
herelſy of ſymony is firſt named as moſt  
deſteſtable befoze god/ yea and it is ſo de-  
teſtable & abhomyable y it can nat wel-  
be otherwiſe lykoned but to y treason of  
Judas y ſolde and betrayed god/ yea  
and yet mozeouer it is ſo deſteſtable befoze  
god/ that euery man beyng of auctoryte  
that knowyth it/ and is nat vehemently  
chaufed therewith/ & agaynſt y offēders  
therin is curſed with Symon Magus/  
which as clerkys ſay is dāpned in hell.

¶ What prelate oz other clerk of Auctory-  
te/ can a boyde now that curſe/ that fell  
on Symon Magus/ And alſo y Clergy  
tell the lay men/ that who ſo euet know  
any maner of perſon/ to be an heretyk  
and both nat byſcloſe that perſon/ and  
alſo

also his heresy / he is a fauorere of þ heres-  
sy / and he may be thought as gyltye ther-  
in as the pryncypall heretyke / as it ap-  
peryth .xxiiij. q. iij. Qui potest obutare / &  
Also it is wyrtten Consciētes & agen-  
tes pari pena puniuntur / And also Joh  
.ij. Qui dixerit ei aue cōicat operib⁹ eius  
malignis Ecce predixi vobis vt in die  
dñi nō cōfundamini / Now than by the  
kynges comaundement or assente It  
may be asked of þ Clergy / in theyr house  
of conuocacyon which and how manye  
of them can trewly say / that he neuer co-  
mytted that heresy of symony / nether  
hath consentyd thereto / nether hath at  
any tyme knowyn one or mo clerk to ha-  
ue offendyd therein / & yet he hath nat by-  
sclosed it / It is to be thought by behemēt  
suspiciō / þ fewe of thē can Justely excuse  
thē selfys therof / And yet they be nether  
attached / imprysoned / examyned / aban-  
ded / neyther burned therfore But they  
be alwayes cruel on the kynges lay sub-  
iectys / in arrestyng thē by force by cruell  
imprysonyng

Imprysonyng of theym in theyr Darke  
 and close prysons / where none of theyr  
 frendes or other good charytable / and  
 catholyke men / can be suffred to cum to  
 theym / to see theym and to Relyefe the  
 vnhollosom diete of theym / with theyr re-  
 fuse of a lytell colde meat / small & palled  
 drynke / with hunger thurst / and coulde /  
 with harde lodgyng among bermyn / w  
 many subtyll and crafty opposyngys / &  
 thretynyng for theyr lucure / yea and in  
 aburyng or burnyng of theym / which  
 sūtyme skantely know what good sayth  
 & here sye meaneth / ¶ The grace of god  
 and of good kyng hatry amend it / and  
 graunte that the byll of the laye cōmons  
 callyd the byll / ex officio may haue good  
 furtheraunce and spede / or els the cruel  
 tye of the clergye is lyke to encrease / &  
 nat to be pacyfied / for it semyth that they  
 had as leue dye / as to forgoe any parte of  
 theyr temporall power in suche cruell hā  
 delynge the kynges laye subiectys with  
 the sworde of vengeaunce and of cruell  
 blode

blode shedyng/as it appereth in the  
answer to the sayd bell eofficio/alleg  
gyng fo: the p: this text/Non vent mite  
tere pacem/Is gladii/wher/in they shew  
they: foule Apocryfe couered with facti  
te/And vnder that name and coloure of  
charyte/they becomen murderers & blode  
sheders/as before is sayd/It is also sayd  
that euery good Chyristyn man shulde  
rather suffer deth than to receyue the ho  
ly sacrament of the handys of anye here  
tycall p:est knowyngly/as it apereth/  
xxiiij. q. i. Si quis dederit.

**S**ymony is comyttyd thre dyuers wa  
ys/furst by reward of the tonge/as by fla  
terynge o: sayre wordes of request/o: cra  
uyng/geuyng by your selfe o: by any o  
ther person fo: you to p:entente to haue  
therby sp:iall promocyon/ye knowyng  
it furst o: last/are bounde in medyatelly  
to resygnacyon and to restytucyon/Se  
condly by reward of vnderwe: seruyce as  
when ye o: any other person fo: you do  
seruyce



seruyces/ or promyse seruyce to any man to  
thentence to haue spyrytuall promocyon/  
ye that knowynge are bounde to restytucyon/  
Thrydly by reward of money or of  
any thyng that is money worth as yf ye  
or any person for you geue or pmyse any  
summe of money any catell or ferme any  
stufte of housholde or any other thyng  
that is money worth/ as lone as ye may  
haue knowlege therof/ ye are bounde to  
resygnacon and to restytucyon of all  
your profytes before receyvyng therof/ as  
it appereth. i. q. iii. Saluator predicth/ and  
also i destructorio. bicon in the tytle and  
chapyte of Symony.

It hath byn oftentymes knowen to  
many men that dyuers Clerkes haue  
comytted and vsyd this heresye of symo-  
nye/ But it hath nat byn myche knowyn  
that any of them hath truly repentyd the  
therof/ neether by fre resygnacon of  
theyr benefices so symonytely gotyn/ ne-  
ther yet by restytucyon of theyr temporall  
goodes symonytely and heretically gotē/  
neether



neither in theyr testamētes at the poynte  
of deth/wherfore it is to besupposed and  
is mythe to be fered/that all suche here-  
tycall clerkys haue lacked/and shall lack  
grace of trow repētaunce/and of satys-  
faccion/In confymacyon whereof/it  
is nat redd/¶ balam/of whom it is wy-  
ten Num. xxiij. and deut. xxxij. neither of  
Geyse of whom. iij. regum. v. neither  
of Judas ¶ traytour of whō Mat. xxvi.  
neither of the fals Byshopps scribes &  
phariseys Apocrit./which bought Christ  
of Judas/of whom in many placys of ho-  
ly scripture neither of Symon Magus  
of whō Actū. viij. All whiche were symo-  
nytyes/bypyng or sellynge spūall thnges for  
temporal reward/of whō it is nat forwōrd  
that euer any of thē dyd frutefull penāce  
but by all lykelyhod/they dyed Impeny-  
tente/and out of the state of grace/And  
here ye may marke a meruelous blurpa-  
cion in the pope/for where saynt Peter  
neuer dyd/ne wolde asfoyle Symon  
Magus of that detestable cryme and  
heresy

heresye of Symony/but suffered hym to  
peryshe both in body and in soule/ & yet the  
pope hath vsyd to asloyle all symonyis  
clerkes for money/ yea and also to dys-  
pence with them/ and to lycence them  
contynually for terme of theyr lyues/ to  
retayne and enioye the benefycys and  
all the frutys and profytes of the same  
symonytly and heretycally gotten/ with-  
out scrupulosyte of conscience.

**A**nd yet the pope and the clergye wyl  
nat be contented/ that the kyngys hygh-  
nes shall at any tyme perdone the lyfe  
of any lay heretycall persone/ that they  
haue onys Jugged to the fyre/ or haue put  
from them to the lay handes/ although  
it be euydently knowen/ that the kyng  
hath more power ouer the bodys of his  
subiectes/ than the pope and all his cler-  
gye hath/ where by it shulde seme that  
the pope is nat only an heretyke hym-  
selfe/ but also a custonable maynteyner  
and vpholder of heretykes and heresies  
And yet herof we can here no prechynge  
neither

neither see no wyptyng of late feson/ but  
some one hath scornefully sayd/ I pray  
you be good to the clergye/ wherefore it  
may be sayde to many of the prechers/  
and to such wypters and confuters of þ  
smaller heresyes/ that leupth the greter  
offencys in goddys lawe as the sayde  
symonycall heresyes and other be/ to be  
vnprechyd/ vnwyptyn and nat cōfuted/  
as Christ sayd to the phariseys I pōcrys  
Math. xxi. as befoze is wypten/ wo be  
to you. &c.

**T**he correccion of all suche enormytes  
in the clergye of this realme be longyth  
to the kynges hyghnes as to his seculer  
power/ as it apertyth by dyuerse holy ca-  
nons þ is. xliii. q. i. Si apud carnales.  
xliii. q. iii. Qui pōt. xliii. q. v. Sunt que  
dā enormia/ and there be lygursibus & be  
ne tics/ and there Regum officium est  
& ther/ Qui malos pcutit/ and there St  
ppterea/ and in manye other dyuerse  
placis of the holy decrees.

**A**nd euery man both tempozall and  
spūall

Spēall is bounde to be obedyent and to  
beleue in all the holye canons/ and to  
maynteyn/ nothing contrary to any of  
theym vppon payne of herelye as it is  
sayd and cōmaunded in the sayd cōstitu-  
tions pynncypall/ Titulo de hereticis Ca.  
Nullus quocūq; and also xxxv. q. i. viola-  
tores canonum/ And in cōfyrmaciō of  
the kynges Auctorite for correccion of  
all enomytees in the Clergye/ ye may  
harkyn what is sayd therof Joh. xix.  
Whan Christ stode before Pylate and  
was there vntrewly accused of treson  
agaynst Cesar/ there Pylate sayd to  
Christ/ knowest nat thou that I haue  
power to crucyfyte þ/ and also to dyschar-  
ge and to forgyue the/ Christ denyed it  
nat/ but affermed it/ saying/ Thou shul-  
dest haue no power vppon me, but if it  
had be geuyn the from aboue/ as from  
god/ Harkyn also saynt Paule Ro. xiii.  
Whether he wylleth euery man to be obedi-  
ent to the hygh power of þ/ kyng seying  
lett euery man be subiect to the powers/  
There

There is no power but of god / he that  
resysteth power / doth resyst  $\phi$  ordynance  
of god / And they that so resyste gete  
dampnacion to theym selfys / for pryncis  
be nat sett here in drede of anye good  
warke / but of euyll &c. He berith the  
sword nat without cause / he is goddys  
mynystre and auenger wpathfullye to  
hym that euyll doth. &c.

And saynt Peter. i. Petri. ii. sayth Be  
ye subiect to euery humayne creature  
for god &c. to the vengeance of euyll  
doers and to  $\phi$  laude and prayse of good  
men. &c.

The prechynge / wytyng / & shewynge  
of theyse forsayd and other great and  
greuous offesys agaynst  $\phi$  lawe of god /  
And the declaracio of  $\phi$  kynges power  
in punyschynge therof / had byn and yet  
wylbe moche plesant to god / And also it  
shuld haue bene good acceptable seruice  
to the kynges hyghnes / for it shulde  
haue put / and yet may put his grace in  
good perfyte knowledge / what belögyth  
for



for a kyng or pryncce to do hereafter in all  
suche outrageous offells / yf þe Clergye  
do nat cease ther of / And so the correccion  
thereof had byn / and yet may be a helpe &  
furtheraunce to the mayn eteynaunce of  
the kynges honour / and of his preroga-  
tyve reyal / for by estymaciō the knowle-  
ge therof hath byn longe tyme kepte  
from his grace / and from his noble pro-  
genytours / and from þe temperall lordes  
peeris of this Realme / wherfore in the  
honoure of god and for the dewtye that  
ye owe to the kyng / ye prechers & wy-  
ters that haue herto fore prechyd / and  
wryten / of suche tryfylls and smaller of-  
fensys in godys lawe as is befoze reher-  
sed / Now preche ye and wryte ye furste  
in reprovynge and oppressing of these for-  
sayde greate and detestable bycys / and  
that done than may ye preche and wryte  
of other smaller offencys at your plea-  
sure (quia ipsa oportet facere & illa non  
omittere) And so ye maye also a voyde  
fro your selfys þe greate & perelous curse

that

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wolde  
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holy ca  
some h  
Bath.

that is fallen on Synion Magas / or  
eis the foresayde holy canon .i. q. i. quis  
quis perpecuniam / reporteth that ye be  
in greate daunger therof / And in so do-  
yng / the tyme shalbe well spent / and  
god and the kynge shalbe well seruyd /  
and the comynalte of this realme may  
be thereby sett at moche rest and peace /  
¶ For the clergye in theyr cruell persecu-  
ryon of the kynges laye subiectes do all  
contrarye to Chystes doynges and to  
his comaundementes and also contrary  
to y<sup>e</sup> holy canon .xiiij. q. iij. Cap. vltimo  
in which holy canō is reherfed Chystes  
acte and comaundement Math. .xiiij.  
Seyng / suffyr ye as well the cokell as  
the good corne to growe bothe to gether  
tyll haruyt tyme / for drede that when ye  
wolde weede and plucke bp the cokell ye  
shall also therewith plucke bp the goode  
corne by the rote / And there the sayde  
holy canon seyth It is necessarye that  
some heresydes & heretykes be / And also  
Math. .xv. where Chystis apostolys  
C. i. sayd

sayd to hym / Thou knowest that in this  
thy worde the phariseys be sklanderyd /  
And there Chyyst bade & controunded the  
se phariseys to be suffred / sepyng they  
were blynde and leders of blynde men  
oz of blynde thynges / And no clerk dow  
tyth but knowyth those pharisees to be  
heretikes / and yet Chyyst bade suffer  
them / But þ sayd cruell sorte of the Cler  
gye hath nat of late season done so / But  
some tyme it hath ben thought that they  
wold abiure a good crystyan man cause  
les / as yt semyth by some persons lately  
beyng in theyr daunger & prison / where  
fore these premyssys well consydered it  
shulde seme to be very necessarpe coun  
sell to the ordynaryes spūall and to oier  
the Clergye / to aduise thē / to leue theyre  
cruell handelyng of the kynges lay sub  
iectes for such heresyes as be but small  
heresyes in comparysō of greter / tyl they  
may clere and clense theym selfys from  
symonye that is the gretest and moste ab  
homynable heresye oz ells tyl they can  
proue

proue by good auctorite that Symony is  
none heresy/ for it seemyth to be a great  
abuse that where a prelates dewtye is to  
fede Chrystes flocke that is put to his  
kepyng with hollosom doctryne/ yea and  
to anoynte and to hele them that be in  
fected or scabbed/ lounghly with softe sal  
ys/ and nat to bete them/ nether to  
sheere or poll them/ nether to slee theym  
in there good name/ ne other wyse/ but  
lounghly and secretely to reforme them  
that be in errours/ lyke a good shepherd  
and nat to be amonge them lyke a wolfe  
or lyke a bere/ that all weyes fedyth hym  
selte on þe flocke/ and neuer chetelsheth  
them/ for to suche one it may wel be sayd  
ye Apocryte and archeheretyke/ yf ye  
lust to pyke a strawe or mote out of myne  
eye/ furste it wolbe myche necessary/ that  
ye drawe out the greute poste or beame  
from your owne eye/ and so shall ye the  
better see to pyke the strawe or mote out  
of myne eye.

And yf þe Clergye woll nat be thereto

C.ii. contented

contented / then it is to be thought that  
the kynges hyghnes hath good cause to  
say to them / as Chryst sayd to the scribeys  
and phariseys *Apocrytes* as is before  
sayd *Math. xxiii.* ye be wytteneslys to  
your owne selfys for ye haue wyten in  
your byll of answeare / to the byll of com-  
playnte that my lay subiectes hath put to  
me in theyr supplicacyon agaynst you &  
spuall ordynaryes of this my realme / cal-  
led the byll *ex officio* / that ye were neuer  
greuous to your bretherne / and gostly  
chyldeerne but onely to suche as were in-  
fected with the pestilent poyson of here-  
sie / with whom (ye saye) that ye are co-  
maunded by Chrystes gospel to haue no  
peace sayenge. *Math. x.* *Non uenit mit-  
tere pacem s; gladiu* / And although yet  
as it semyth by the prolese of that chapy-  
ter / it is nat intended nether mente as  
ye haue applyed yt / for in foure or fyue  
hundered placys of scripture / god hath  
comaunded loue & peace / and nat stryfe  
warre / nether blod sheddyng / And therfor



it apertly that it may be Justly sayd to  
you as Chyrlt sayd to þ phariseis I pocry  
tes in the foresayd gospell Math. xxiii.  
ye be the sonnes of them that slewe the  
prophetys/ye wyll say seyth Chyrlt that  
yf ye hadd byn offycers in that tyme whe  
your fathers slew the prophet that ye  
wolde nat haue byn theyr felowes in  
blode shedyng/ but it is nat so/ for at this  
day ye say ye loue your brothers/ and yet  
ye wyll kyll them/ but ye ca nat do both/  
and therfore Chyrlt calleth you in that  
sayde gospell the spawne or seede of ve-  
nemens Adders and ye wolde blynde  
the people and say that therin ye esteeme  
that ye do acceptable seruyce to god in all  
suche your craftye cruelte/ but ye know  
the contrarie/ though ye lust to applye  
and to expounde holye scrypture at your  
pleasure and to your wretched and syn-  
full appetytis/ to colour and to hyde your  
cruelty and your I pocryste/ And yf any  
of my lay subiet shew to you holy scryp-  
ture suffycient to confounde your wrong  
applyenge

applynge of scripture / and your Iworsh  
sables / Anon ye say that no lay man  
shulde medell with holy scripture / but  
therin Chyrt cōfoundeth you / Luc. .xi.  
sayeng to you of þ̄ clergy wo be to you þ̄  
be lerned in þ̄ lawe / þ̄ haue taken oꝝ boꝝ  
ne away þ̄ kaye of cūnyng / & your selfe  
haue nat ētred oꝝ gone i / & ye haue forbo-  
den those þ̄ ētred / & hereby ye thynke to  
coloure & to hyde your greate cruell Ipo-  
crys / but it is wyttē by a famous doctoꝝ  
in a boke called Destructoriū victoriū /  
That by dyuers wayes a mā may know  
an Ipcrite / wheras one now folowyth /  
**C**cognoscuntur ipocrite ex opp̄sione  
bonoꝝ / Opp̄nunt enim bonos p̄sequē-  
do factis / & detrahēdo verbis / cuiusmo-  
di uidēt esse hoēs multi sup̄iores eccl̄e tā  
seclares q̄ regulares / qui fideles & humi-  
les seruos xp̄i persequūtur / id est eos incar-  
cerādo & aliquādo comburēdo occidūt / sz  
quare hoc faciunt / Certe experientia do-  
cente / pro eo q̄ eorum bitam rephant  
voluptuosam / & negligenciam reprehen-  
dunt

hant/ **S**s o miser qui taliter agis/quare  
respicendo scripturas sacras/ & speciali-  
ter euangelia/ non consideras/ q*uod* i aug-  
mentacionem sue proprie dampnacionis  
its fecerunt predecessores tui pontifices  
falsi/ scribe & pharisei/ qui de bonis ec-  
clesie voluptuose vixerunt/ sicut tu nunc  
Nonne epi occiderunt xpm/ aplos & scos  
martires/ reputando eos hereticos pro  
q*uod* eorum peccata reprobauerunt/ sic tu repu-  
tas eos hereticos qui tuam vitam repro-  
bant voluptuosam. &c.

**N**ow sythens it is suffyciently layde  
and prouyd to you by dyuerse greate auc-  
torytees of y*h* holy lawe canon/ that cler-  
kes symonytes be grettest heretykes/  
yea and archeheretykes in coparyson  
of a lay man that is an heretyke/ and sy-  
thens also that the same holy lawe canon  
affermyth and declareth euey man of  
auctoryte that is nat vehemently chafyd  
and dyspleased with you for y*h* same your  
symony/ and heresye/ to be cursed with  
Symon Magus which all ye wyll grate  
and

and afferme to be dampned in to hell pe-  
petually/ And also sythens it is sufficiently  
prouyd by holy scripture and also it is de-  
creed by dyuers of the sayd holy canons  
be fore alleged/ that the punysshment ther  
of belongyth to me that am your kynge  
& gouernour/ as to our secular power/  
what cā ye now say but þ of very Justice  
in goddys cause and in eschewyng/ and  
aboydyng of that terryble curse þ fell on  
Symon magus/ from which almyghtye  
god of his great mercy saue and defende  
vs/ wee muste be vehementley sterde  
and chaufed agaynste you/ and accor-  
dyng to your demeritis/ and to your for-  
sayd aunswere to the sayd byll ex officio/  
to haue no peace with you/ and to say to  
you with criste/ Math. x. Non veni  
mittere pacem s; Gladium/ for heryn ye  
be wyttinessis to your owne selfis/ And  
so of necessite we must se you puny-  
shed with the sword of sharpe executio!  
as ye haue caused other small heretykys  
beyng but small in cōparyson of. them þ  
be

be gretter heretykes of late tyme to be  
punysched/as with cruell arestynge you/  
harde impresonynge / oppnylge abiurnynge  
you/and greuoufly amerlynge you with  
great fynys/and with takynge from you/  
all that ye haue here/beforesymonytely  
and heretycally gotten/and longe recey-  
ued / or elles with fyre consume you / if  
ye luste nat to abiure / for in this case ye  
be wytnessys to your selfys as before is  
sayd ¶ And it is congruent/and well  
consonant and agreable to good reaso/  
and to all lawes of god and of man/  
furst to punysche/ and to confownde the  
greatest offenders/and archeretykys /  
and afterwarde the lesse / for euery bys-  
shop and preeft heretyk maye trewly be  
called an Archeheretyke in comparyson  
of a laye heretyke / aswell for the qualy-  
tees and dyfference of theyr spūall dyg-  
nyte / as of theyr offensys/and therfore  
it ought aswell to be furst punysched/as  
also most greuoufly/and most openly pu-  
nyshed/wytnes of saynt Bar. sayynge/  
Non



Non enim par debet esse pena / ubi dispar  
est causa.

**C**ome yf any clerke lust to make an-  
swer here to / then for the loue of god lett  
they aunswere be put in wytyng chary-  
tably / that it may be Replied to / yf nede  
be / Or elles lett theym yelde theym sel-  
fys gyltys therin / and put theym selfys  
holpe to y mercye & grace of the kynges  
hyghnes / whiche is / and hath alweys  
ben / mercyfull and gracious /

**C**onstat Rex  
Gaudeat grex In Regno maiestatis.  
Luceat lex

**S**alus sententiis  
Concordis cois Bone voluntatis,  
Et par hois

**A**men amen sep euerp man.

**I**mpressum / Cum privilegio regali.

# Tabula.

**H**ow some of the Clergy and they  
adherentis causeles haue skladerouse  
ly spoken agayns this noble realme  
of Englande and agayns dyuers of  
the kynges lay subiectes / and haue  
prechyd & wyten agaynst small offe-  
syz / leuynge þe greter offensys agaynst  
the law of god vntouched. Ca. .i.

**O**f the kynges grete benygnyte  
and fauor vsyd alway to ward þe clergy  
And of they grete presumpcyon and  
cruelte shewed agaynst his grace and  
his lay subiectys, Ca. .ii.

**O**f the most detestable heresy of sy-  
mony vsyd customably by them of the  
clergy and the most couenyent order for  
the punysshment of the same, Ca. .iii.

**Finis.**









